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A NATIONAL NEWSPAPER

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Jewish Agency Steps Into 'Tzena' Dispute

Nothing Wrong With Some Name-Changing—Goldman

National Jewish Post

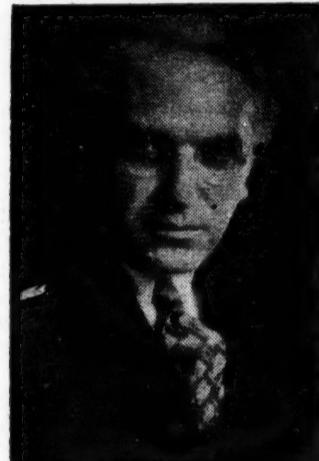
CHICAGO — Rabbi Solomon Goldman of Chicago believes there is no reason why Jews should not change names which "tax the vocal chords and ear-drums" of their friends unnecessarily.

He said such endings of Jewish names as witz, sky, heim and thal "were not ordered in Heaven." The famous Conservative rabbi made the comments in his "Questions and Answers" section in the bulletin of his Anshe Emet congregation.

Asserting there was no impropriety in getting rid of such syllables, he warned, however, that changes could betray impulses to hide one's Jewish identity.

"To go from Kobachnikoffwitz to Cabot, or from Springinbett to Shakespeare is to be guilty both of a lack of taste and self-respect," he declared.

"Jewish history and literature are replete with euphonious names charged with historic significance," Rabbi Goldmann asserted. "No Jew should experience altogether. Jewry can dispense difficulty in finding a pleasing with caricatures."



RABBI GOLDMAN
Why Did You Change It?

S. F.'s Last Kosher Restaurant Closed

National Jewish Post

SAN FRANCISCO — This community's 65,000 Jews were without a single kosher restaurant this week.

Jack Greenstein, owner of the Famous Kosher Restaurant, has offered his building for sale because of rising operating costs. He tried for a time to operate a kosher-style restaurant but his patronage fell off sharply.

San Francisco's only other kosher restaurant, White's Restaurant, was closed by the Knopoff family last Succos.

Detroit JCC Raps Suit Against Shochtim

DETROIT — The Jewish Community Council said last week it regretted the action of a local Jewish merchant in starting suit for an injunction against the Detroit union of shochtim (ritual slaughterers).

The issue, details of which were not disclosed, had been before the JCC's internal relations committee for several months, with at least six meetings held in an effort to settle the dispute.

Isaac Grajcar, the merchant, accepted proposals for arbitration from the JCC but such efforts failed. At that stage, Grajcar went to the courts for an injunction to stop the union from picketing his place of business and the Morris Poultry Co.

Louis Rosenzweig, chairman of the JCC committee, said the JCC was disturbed by the fact that the disputants took the matter into court, "resulting in needless publicity for the Jewish community."

McGill Law Prof. Named UN Expert

National Jewish Post

MONTREAL — A Jewish law professor at McGill University, Maxwell Cosen, has been appointed counselor to the Director-General of the United Nations Technical Assistance Administration.

Professor Cohen's new work is to advise Dr. Hugh L. Keenleyside, director-general of TAA, on the legal aspects of United Nations aid to underdeveloped countries. All technical assistance is given with strict regard to the laws of the country that asks for it.

A MIDDLEMAN

Yosef Gehis, Adler's partner, was sentenced to 14 days imprisonment and fined 500 pounds.

Moshe Feigenbaum, the middleman who arranged the sale, was sentenced to 12 days and fined 150 pounds.

U.S. COMPOSER FILES SUIT IN N.Y. HIGH COURT

(See "I Think As I Please" Column Inside)

NEW YORK — The Jewish Agency for Palestine intervened this week in the dispute between Julius Grossman, American Jewish composer, and Issachar Miron, Israeli composer, over authorship of the hit tune, "Tzena."

The New York office of the Agency moved in to seek a settlement as Grossman filed a formal allegation this week against Miron in the New York State Supreme Court.

The allegation was filed in Grossman's suit for \$100,000 damages against Miron on charges that the Israel song-writer "is parading himself as the sole composer" of the hit song.

COMPLAINT FILED

The complaint filed with the High Court summarized all of Grossman's previous charges against Miron and included a statement that on or about Jan. 11, Miron wrote and confirmed to Grossman that "we are joint composers of Tzena."

Grossman has accused Miron, now on a visit to the United States in connection with copyright issues of the song hit, with presenting himself as the song's composer in press, radio, and television interviews when he is "not the composer but the co-composer."

The American composer has contended that both he and Miron are under contract with Mills Music Co., Inc. for identical royalties and that both are listed as co-composers whenever credits are given on sheet music.

Grossman's complaint asserts that Miron's alleged actions have greatly harmed his earning capacity as a composer and has retarded promotion of his current compositions. (NJP, Jan. 19).

Miron, in his first comment since filing of the suit, told The POST that his letters to Grossman were written in Hebrew. He said they were translated into English and then sent to the United States. He said he did not see the English version of any of his letters.

Grossman's contention that he is co-composer received support this week from Dr. Jose Freudenthal, president of the Jewish Music Forum.

Dr. Freudenthal told The POST that he believed the original song "would probably not have been chosen by the recording industry and the publishers for a popular adaptation without the third part which Grossman composed."

Grossman composed a third right suits which are not related to Grossman's suit against song, originally written by Mir-

on when he was a member of the Jewish Brigade. The American composer contends that without the extra bars of music, the song would not have become a hit in this country.

ANOTHER POINT

Dr. Freudenthal said that if Miron's representative did not recognize Grossman as co-composer, he should have refused to sign a contract with Mills, which was signing an identical contract with Grossman and giving him credit as composer of the third part. "The fact that the two competing publishers both used the song as composed by Miron and Grossman indicates that they recognized the commercial possibilities of Grossman's portion of the song."

Miron won support for his argument when the Society of Jewish Composers, Publishers and Songwriters at a meeting of its Board of Governors approved a resolution holding that Miron was the only composer.

Miron also told The POST that although both Grossman and he have contracts with Mills for half the song's royalties, that fact did not entitle Grossman to credit beyond that of arranger.

Miron said that a New York attorney, who had been given power of attorney by the Israel composer had consented — without Miron's prior permission — to Grossman's receiving half the royalties. Miron said his acceptance of this "fait accompli" did not mean that he was yielding title as the song's composer.

HAD HIGH HOPES

When he set out for the United States, Miron said, he looked forward to collaborating with Grossman on a song and in that way, perhaps helping to cement relations between the two Jewish communities.

Miron said he had signed a two-year contract with Mills to publish his new songs.

At present "Tzena" royalties are frozen and will not be distributed until the courts decide the lawsuits of Mills and Cromwell Music, Inc., against each other. These are separate copyright suits which are not related to Grossman's suit against song, originally written by Mir-

Kibbutzim Fined For Black Mart Sales

National Jewish Post

HAIFA — Three kibbutzim (collectives) were fined last week on profiteering charges while two more collectives were slated for hearings before the Anti-Profitteering court in Tel Aviv on similar charges.

Fines ranging from 50 to 300 pounds each were imposed here on Bet Hashitta, Maoz Hayim and Sde Eliahu and their treasurers for the illegal sale of several tons of barley.

The first hearing in the Haifa case was held three months ago but proceedings were suspended when Y. Shapiro, defense attorney, filed a plea with the Supreme Court to quash the charges.

A NEW IDEA

Shapiro argued in his plea that cooperative societies could not be brought before a court in the same way as individuals, a proposal which brought outraged protests from non-collective elements in Israel.

The high court dismissed the plea and proceedings were resumed.

The other two kibbutzim, Manara in Upper Galilee, and Ham-

apil in the Sharon were charged with selling building materials to a merchant who was found guilty in a hearing before the Tel Aviv court of buying the same materials.

The alleged role of the two kibbutzim in the transaction was revealed in the trial of Israel Adler, 29, the merchant. Adler was sentenced to 18 days imprisonment and fined 500 pounds for unlawfully buying nine tons of building iron and 1,000 aluminum canisters.

A MIDDLEMAN

Yosef Gehis, Adler's partner, was sentenced to 14 days imprisonment and fined 500 pounds. Moshe Feigenbaum, the middleman who arranged the sale, was sentenced to 12 days and fined 150 pounds.

Wealthy Temple Members Quit When Woman Named President

National Jewish Post

WAKEFIELD, Mass. — Several wealthy members of Temple Emanuel here have resigned following election of a woman as president of the congregation.

Mrs. Rosamond H. Leavitt, 33, was elected the temple's first woman head, in what was believed to be the first such election in American Jewish congregational life.

The position has traditionally gone to a man, although the office is an administrative one without religious significance.

The election resulted in prompt dissension in the

congregation board, with conflicting rumors circulating as reasons for the controversy.

None of the officers would comment but one report held that the dissension grew out of the shattering of precedent. Another rumor was that there were objections to the wide publicity Mrs. Leavitt received in the Boston metropolitan press.

A report that the temple may lose a \$60,000 cemetery and chapel, given by Temple Mishkan Tefila of Roxbury, was denied by Meyer Slobodkin of that temple.

"Our gift of the cemetery has absolutely nothing

to do with the current controversy about officers of the Wakefield Temple," he said. "We gave the cemetery with the understanding that they would take care of it. That is all we are interested in."

Despite the resignations by several members who are financial backers of Temple Emanuel, plans were pushed for installation of Mrs. Leavitt this month.

According to the congregation constitution, Mrs. Leavitt, wife of a prominent Wakefield physician and mother of three small children, will remain in office until the fall of 1952.

Attorney-General Hits Israel Prisons; Don't Reform Convicts

National Jewish Post

JERUSALEM—Israel prisons were strongly condemned last week by Attorney General H. Cohen, who said persons sent to those prisons were more likely to learn more about crime than to be reformed.

Cohen made the criticism in an appearance before the Israel Supreme Court, explaining that there was no immediate prospect of bettering prison conditions because of lack of funds.

Cohen appeared before the court to appeal a sentence of the Haifa District Court against Yitzhak Lansky, who was sentenced to a year on 186 charges of forging checks and receiving the proceeds.

The Haifa court had given Lansky the option of

paying fines totalling 420 pounds. Lansky had been a bookkeeper in the Soldiers Families Welfare Department of the Defense Ministry in Haifa.

Cohen had entered the case to appeal against the option for Lansky of paying a fine to avoid imprisonment.

Cohen said that under present conditions prisoners in Israel jails would not get any kind of education or reformatory teaching. He said the chances were more likely that a convict would learn further criminality.

He said that the best was being done to apply modern methods and that a comprehensive program had been prepared but that for financial reasons there was little chance that improvements would be

made in the near future.

He said it was no consolation to him that it was internationally conceded that few countries were superior to Israel in their methods of punishment for crime.

He explained that despite his full realization of those facts, he nevertheless asked that Lansky be sent to prison for the sake of the deterrent effect the sentence would have on others tempted to crime.

He emphasized that Lansky had been a Government servant who had taken Government money for his own use.

In response to Cohen's plea, the Supreme Court confirmed the year's prison sentence but cancelled the alternative of a fine.

S. F. Rabbi Pledges Court Suit If Needed To Ban Yule In School

By GERALD TURNOY

National Jewish Post Correspondent

SAN FRANCISCO—(NJP)—An Orthodox rabbi conducting a one-man fight against Christmas observance in the local public school system pledged himself this week to carry a suit into the courts if the schools carry on Yule activities next year.

That pledge was the latest development in a complicated situation involving Rabbi Bernard Dov Marton, School Supt. Dr. Herbert Clish, the Northern California Board of Rabbis and the Jewish Survey and B'nai B'rith committee, local civic defense agency.

THE BACKGROUND

Rabbi Marton, spiritual leader of Congregation Knesset Israel, has been under sharp fire from the rabbinical board and the survey committee for his unilateral negotiations with the school board. Rabbi Marton has rejected criticisms from both organizations, on the grounds that they allegedly represent only Reform Jewry in this community.

Rabbi Marton made his pledge after receiving a new statement from Dr. Clish to the effect that "I cannot agree that any religion is being specifically imposed on innocent children."

Replies to Rabbi Marton's reiterated charge that Christmas activities in the classroom violate the principle of separation of Church and State, Dr. Clish said he has "always believed that Christmas stories could be approached from a cultural point of view."

ONE CASE KNOWN

Conceding that at least one case of teacher pressure on pupils

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The Jewish National Fund has been granted a Swedish loan of \$6,000,000, it was recently announced by the Fund's Head Office in Jerusalem.

He said a "prominent non-Jewish attorney" had offered to handle a suit against Yule activities but added that he had declined the offer "for the time being."

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JWB Urges Centers To Continue Building

National Jewish Post

NEW YORK—The Jewish Welfare Board reported this week it had urged its affiliated Jewish Community Centers not to halt planning of building programs, including raising of capital funds and formulation of plans.

The JWB disclosed its position in connection with curtailment of civilian construction by the National Production Authority.

In December, the NPA received two memoranda citing arguments to prove that undue curtailment of the construction programs of centers and similar agencies would jeopardize the national defense effort.

In response the U.S. Government announced that authorization for construction of camps and club buildings "essential to maintenance of public health, safety and welfare," may now be given, although specific approval for such projects must be obtained.

British Jewish Women Fight For Equal Synagogue Rights

World Wide News Service

LONDON—Demands for equal rights for women in the synagogue highlighted a recent special meeting here of the "United Synagogues," when the female members of the organization demanded the right to greater participation in religious functional activities.

The women demanded the right to be seated in the same pews with men, abolition of the special synagogue section for women, the right to be called up to the reading of the Law and the sharing in other religious obligations now the sole prerogative of men.

The issue was raised against the background of a claim that a major portion of the synagogues in London were pitifully vacant during the Sabbath services. They argued that since the men were too occupied to attend services there was danger that many of the synagogues would totally close down. Their alterna-

Chicago Suburban Synagogue, Center Sponsor Joint Program

By EARL KLEIN

National Jewish Post Correspondent

CHICAGO—(NJP)—A fast-growing young people's program under the joint sponsorship of the North Shore Congregation Israel in Glencoe and the Jewish Community Centers now includes 80 per cent of the Jewish high school children in the Chicago suburbs.

Started five months ago, the Glencoe program is the third cooperative effort of Chicago area congregations to join with the Jewish center movement to provide leisure time activities.

TWO WERE FIRST

Chicago's Temple Sinai and Congregation Rodfei Zedek previously launched successful leisure time programs in that partnership.

The Glencoe experiment differs from the others in that it was started on a limited basis for high school students age 14 to 18. There are around 150 members at present.

Maurice Greenbaum of Lynn, Mass., director of the program, said a bi-monthly canteen and discussion program was instituted as a starter.

"Activities then expanded," he said, "to include interest groups in choral music, folk dancing and newspaper work."

NO ENROLLMENT FEE

No new age groups are anticipated for the remainder of the year, he said. Currently the program operates on an open house basis and no enrollment fee is charged.

The joint program, which has attracted national attention, is a unique effort initiated in Chicago to combine the special contributions of the synagogue and of the Jewish center movement.

The Izhar Co. of Israel recently accepted an order from the U. S. for a yearly export of \$360,000 worth of olive oil and toilet goods.

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Draft-Caused Rabbi Shortage Will Affect Congregations

Army Expected To Call 111 Rabbis By June; Doubling-Up Seen

By ZEV KRONISH

National Jewish Post Correspondent

NEW YORK—(NJP)—A rabbinical spokesman said this week that the problem of finding replacements for U.S. rabbis scheduled to go into the chaplaincy is a very serious one and that in some communities rabbis may have to share a double burden—two congregations.

That prediction was made in the course of a POST check-up on the impact of the growing U.S. mobilization on the U.S. rabbinate.

The first rabbis to enter the armed forces under the voluntary chaplaincy draft will start training in mid-February at Army, Air Forces and Navy installations throughout the country.

The new chaplains received the endorsement of the Division of Religious Activities of the National Jewish Welfare Board in October, but had to wait for processing of their commissions by the U.S. Department of Defense.

The DRA, which consists of seven representatives of the three major U.S. rabbinical groups and three members-at-large, is responsible for the morale, cultural and religious needs of Jewish servicemen.

The eight new chaplains who will start duty in February bring to 37 the total now in active service. Of these, seven are in the Far East and five in Europe.

The newly-appointed chaplains are Rabbi Irving Blank of New York, Navy; Herbert Brichot of Monroe, N.Y., Army; Aaron Gavitz of Brooklyn, Air Force;



RABBI ARYEH LEV
They Answer The Call

Solomon Gordon of Brooklyn, Air Force; Azriel Grishman of New Orleans, Navy; Albert J. Leeman of West Haven, Conn., Air Force; Paul Liner of Knoxville, Air Force; and Reuven Siegel of Newark, Navy.

Rabbi Aryeh Lev, director of the DRA and himself a lieutenant-colonel in the reserves, told The POST that to date 50 rabbis have been cleared by the (Reform) Central Conference of American Rabbis, the (Conservative) Rabbinical Assembly of America and the (Orthodox) Rabbinical Council of America, and endorsed by the DRA.

The total includes the eight who have already received their commissions. The rest are still being processed by the U.S.

Rabbi Lev said there are now 135 Jewish chaplains in the active and inactive reserve. He emphasized that this was the first time in American Jewish history that so substantial a reserve exists to meet the needs of total mobilization if war should come.

He reported that there were also, for the first time, part-time chaplains on duty from two to eighty hours a month visiting servicemen at bases and veterans in hospitals where there are no full-time Jewish chaplains.

Some are paid by the Government and all have their expenses paid by the JWB. This semi-civilian force covers 511 installations in the continental United States.

Rabbi Lev said that a priority system was followed to assure that there would be no discrimination on the basis of rabbinical affiliation in the appointment of part-time chaplains.

The DRA has arranged for the Armed Forces to postpone calling on former Jewish chaplains, who had already been in active service, unless it was absolutely necessary, in order to maintain an adequate reserve.

To handle Jewish servicemen, the DRA has arranged for each rabbinical group to accept the responsibility of making available

able non-veterans under 33 now in the rabbinate. The number of chaplains required by June is estimated at 111.

The total was arrived at on the basis of the fact that Jews constitute 3.7 per cent of the total U.S. population. Under the draft law, it was assumed that Jews would continue their proportion in the Armed Forces. Since there would be some three million in service by June, it was determined that 3,000 chaplains would be needed, on the basis of one chaplain for every 1,000 servicemen.

The number of Jewish chaplains must correspond to the ratio between the general and Jewish servicemen proportions, producing the 111 total.

Rabbi Lev said that the main reason for the self-instituted draft by the rabbinical groups is not fear that rabbis will refuse to serve but fears of the pressure of the congregation, wife or mother on the rabbi not to enlist.

The draft also provides for an orderly building up of the Jewish chaplaincy on a fair basis to all the rabbinical groups.

Rabbi Lev said that rabbinical groups are asking congregations to pay rabbis who join the chaplaincy the difference between their military and civilian salaries.

Spokesmen for the three rabbinical groups told The POST that they are now negotiating with congregations for differential pay for rabbis who enter the service. A spokesman for the national Hillel office said the matter was under consideration for Hillel Foundation directors.

The reasoning which is the basis for such requests, The POST was told, is that the rabbis are being sent by the religious community, whose duty it is to pro-

vide both servicemen and civilians with moral and religious leaders, and that those serving the GIs should not be paid less than those serving civilians.

The Rabbinical Assembly, which has five members serving as chaplains and is obligated to make an additional 32 available, adopted a draft plan in October at a special meeting.

The CCAR approved a similar plan at a special meeting in November. Since 14 Reform rabbis are chaplains, only 13 must be recruited in the next few months.

Rabbi Lev said that the Reform group allowed the younger non-veterans—those who would be affected by the draft—to vote on the plan before the whole CCAR acted on it. It was adopted unanimously.

The Rabbinical Council of America, which is responsible for supplying 27 more chaplains, since 10 are now on duty, arranged for the alumni of the Rabbi Isaac Elchanan Theological Seminary and of the Hebrew Theological College of Chicago to adopt separate "drafts."

Three other schools—Ner Israel in Baltimore, Torah VaDaaath and Haim Belin, both in Brooklyn—have voluntary systems. Each school has been assigned a quota by the Rabbinical Council on the basis of the number of graduates now in the rabbinate.

Isaac Elchanan must provide 15, the Chicago seminary six and the other two each two chaplains.

ORTHODOX SET UP COUNCIL

Rabbi Samuel Berlant, president of the Rabbinical Council, told The POST that a council of representatives of each of the Orthodox seminaries will soon be set up to deal with chaplaincy problems for the Orthodox rabbinate.

Regular selective service cate-

gories apply to the "drafting" of chaplains but the age limit is 31. The four classifications are: single; married with no children; married with one child; and married with more than one child.

The best figures obtainable on the number of rabbis is: 700 Reform, 500 Conservative and 400 Orthodox.

Unofficial figures on Reform rabbis in the categories listed are: single, younger than 33, non-veterans, 26; married with no children, 24; with one child, 29; and with more than one child, 18.

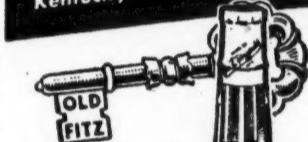
Rabbi Berlant estimated that 125 Rabbinical Council members were under 33 and non-veterans. Of the Rabbinical Assembly members, 20 are younger than 33 and who have more than one child.

RABBIS MAY APPEAL

Each group or school which makes available candidates for chaplaincy service has an appeal board. A rabbi who refuses to enter service when his "draft" board, known as the Chaplaincy Availability Board, calls him, faces disciplinary action from his rabbinical organization.

Sanctions include pressure on the congregation to urge the rabbi to enter the chaplaincy, or refusing him placement service if he is a recent graduate seeking a pulpit.

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Return Visit To Knoxville, A Typical Small Southern Jewish Community

Last year, THE POST came to Knoxville, Tenn., to find the answers to many questions. Some of them were:

Are the young people in the Jewish community being given a chance to assume positions of leadership?

What is happening to the direction of Judaism in Knoxville?

Are Reform and Orthodoxy in conflict?

Who are the leaders of the Jewish community

and what are they doing?

What sums did Knoxville raise in its annual drive for funds?

This week the POST returns to Knoxville.

It has more questions, but they probe more deeply, they seek causes, they explore issues the answers to which are not apparent on the surface.

What about synagogue attendance? Is it low or high or average—and why?

What about Jewish education for the youth?

How many does it reach? It is adequate?

What about Zionism? Has it ebbed in Knoxville since the re-birth of Israel, or is it continuing to make progress?

These and other questions are explored in this section. The POST once again spotlights a small Southern Jewish community, its problems, its successes and its progress toward the common goal of a creative American Jewish community.

Knoxville Leaders Say Interest In Zionism Vigorous, Growing

Ask an officer of the Knoxville district of the Zionist Organization of America whether Zionism has ebbed here since establishment of Israel and he will answer with an emphatic "no."

He will then proceed to quote membership figures, showing a steady rise from 135 in 1948 to 148 in 1949, to 175 in 1950, and he will say that Zionist interest and activity is at an all-time high in this East Tennessee city.

But there are less enthusiastic opinions, ranging from the feeling that Zionism's work is over to declarations that the inevitable world-wide decline in interest is showing itself in Knoxville, too.

NO ANTIS

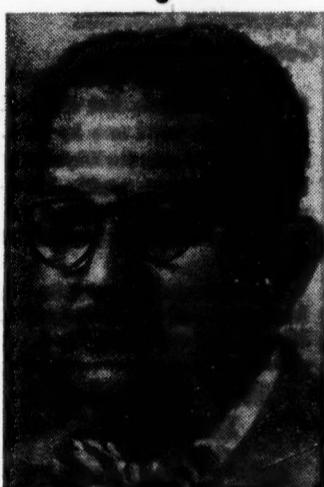
To the question of whether there are any anti-Zionists in Knoxville, there is an equally strong negative response from all sources.

Jacob B. Corkland, president of the Knoxville Zionist district, believes that better programs are responsible for the increased attendance at meetings.

Five or six years ago, he and Ben Winick, president of the Southeastern ZOA region, point out, meetings were held irregularly, often only when a Zionist speaker came to town. But now there are monthly meetings and each one has a planned discussion or other program.

Winick says that the interest of Knoxville Zionists is turning most naturally to the American scene and positive Jewish work in the United States parallel to the efforts to aid Israel to establish itself firmly.

In 1949 people were asking fore 1948, he pointed out, many



BEN WINICK
Zionism Means Community

whether there was any need for the ZOA, he says. Now they fully understand why a strong ZOA is essential as long as Israel continues to need help.

MORE NOT LESS

Winick believes there is more rather than less interest in the internal politics of Israel. Be-

a staunch General Zionist would give funds even for the Irgun, simply because he regarded it as a Zionist group. Today, Knoxville Zionists are better educated on the party system in Israel, he declares.

Corkland gave the figures on life memberships in the ZOA to prove his contention that interest is at an all-time high. Twelve life members have been recruited in 1950, bringing the figure to 32 for the Knoxville community.

Attendance at meetings varies, depending on the nature of the program. It rarely falls below 30 and averages 40 and more. The district has licked the problem of leadership by electing five vice presidents, from whom the succeeding presidents is chosen.

ZIONISM DOMINATES

Zionism dominates this community and all phases of its activity, to a degree matched in few other Jewish communities. Winick denies that the fact that he is president of the Southeastern region contributes to this thorough Zionist influence.

Knoxville Percentage Among U.S. Smallest

Knoxville may have the smallest percentage of Jews of any fairly large American city.

Knoxville lists no more than 230 Jewish families and the figure of 1,000 Jews would be much too liberal. Yet a ratio of 1,000 Jews to the 250,000 total population gives a percentage of 4/10 of one per cent.

Knoxville's Orthodox Struggle With Change

No less than other Orthodox groups, Knoxville's Orthodox Jewry struggles with the problems of traditional observances in a changing environment.

Heska Amuna is Orthodox as is stated in the preamble to the congregational constitution, but its practices are not far from those of some Conservative congregations in the American Jewish community.

For 60 years men and women have been sitting together in Heska Amuna's services. Most members ride to services and the synagogue holds late Friday evening services.

At the last board meeting a move to change the wording of the preamble from "Orthodox" to "traditional" was tabled pending determination of whether or not the preamble of a constitution is beyond changing.

The Jewish National Fund now owns 2,100,000 dunams of land in Israel on which 250,000 people live.

One In Five Families Buys Kosher Meat In Knoxville

Only about 40 of Knoxville's 200 Jewish families buy kosher meat, according to Robert Shansky, operator of the only kosher meat market.

The number has remained stable during the two years he has operated the store. He has lost two customers, but gained the same number in newcomers to Knoxville, plus a few more from Oak Ridge, the nearby atomic energy center.

Practically all of his customers are members of Heska Amuna, the Orthodox congregation. The Rev. I. Stern, who is the cantor and assistant principal of the Heska Amuna religious school, slaughters meat weekly. There is no home delivery.

Mr. Shansky's son, Harold, operates the only kosher-style delicatessen in Knoxville. The meats are all strictly kosher as are the dairy products, but the store serves meals which do not follow dietary laws completely.

Banquets of Jewish organizations are generally kosher and are held at the new Heska Amuna synagogue, which has a strictly kosher kitchen. When Vice President Alben Barkley spoke at the opening meeting of the welfare fund drive last year, the banquet was held at a downtown hotel and the food was not kosher.

Sunday School Has Tough Time Getting Enough Able Teachers

The Jewish Community Center Sunday School in Knoxville must struggle with the common problem of finding capable Jewish teachers, a problem that may be more difficult than elsewhere because of the smallness of the community.

Many of the teachers are students at the Knoxville-located University of Tennessee. They generally have no significant background in either educational technique or in Jewish lore.

An innovation this year is a Parent-Teachers Association. The new Sunday School PTA meets only each three months but it gives promise of being an effective help to the school.

Classes start with the kindergarten for four-year-olds, and run through nine grades. The here.

Classes begin at 10 a.m. Sun-day and the graduating student is usually 14. The gradu-assembly from 11:30 to noon.

JCC Sunday School Adding Hebrew In Yearly Grade Plan

Hebrew has been introduced this year into the curriculum of the Sunday School of the Jewish Community Center. It is now being taught in the third grade. Next year it will be taught also in the fourth grade, with a grade being added regularly until all grades from three and up include Hebrew instruction.

More intensive Hebrew is taught by the synagogue Hebrew schools, of which the one at Orth-

odox Heska Amuna most closely approaches the afternoon Hebrew schools of other Jewish communi-ties.

At Heska Amuna, the staff includes Rabbi Bernard A. Rubenstein, the spiritual leader, assisted by the Rev. I. Stern. They teach 28 students for 90 minutes two afternoons a week. It is freely admitted that the time for instruc-tion is inadequate and that the student body should be much larger. Rabbi Rubenstein is well-qualified to conduct the synagogue's Hebrew school, since he was principal of the large Hebrew school of the B'nai Jacob Synagogue of Flatbush.

At Reform Beth El only five students are studying Hebrew and three of these are from small towns near Knoxville. On Monday, Rabbi Paul Liner teaches elementary Hebrew to two boys. On Sundays, starting one hour before the start of Sunday School, he teaches advanced Hebrew to two boys and one girl from out of town.

Cultural Groups Lacking For Knoxville Jewish Youth

For Knoxville Jewry between the age of 14 and the age when a young Jewish couple decides to join a synagogue, there are only two groups providing Jewish cultural program in Knoxville. They are Young Judea and the AZA.

The children graduate Sunday School at about 14. There is no high school class in the Sunday school, no post-confirmation or post-Bar Mitzvah classes in the synagogues or the Temple. There are no young adult Jewish cultural groups.

AZA has a membership of 25 and is currently at a high level of activity, both culturally and socially. A few months ago it was functioning poorly.

Young Judea does a very effective job. There are four Young Judea clubs, with a total mem-

bership of 50, ranging in age brackets from nine to 17. Three are girls groups and the fourth is for boys between ten and 13.

Mrs. Theodore Reback is in charge of the groups, which meet on alternate weeks.

A flourishing Junior Hada'as group disbanded several years ago when the number of eligible girls dwindled for a variety of reasons.

Shortage Of Jewish Girls Problem For University Men

Jewish student enrollment at the University of Tennessee is comparatively small—some 100 students in a total enrollment of almost 7,000.

There are two Jewish fraternities—Zeta Beta Tau, which has its own house and serves non-kosher meals, and Alpha Epsilon Pi. There also is a Jewish sorority, Alpha Epsilon Phi. All are local chapters of national organizations.

Before AEP moved to its present house it also served meals, kosher at the beginning. Later, kosher meals were abandoned under pressure of rising prices.

A shortage of Jewish girls on the campus—less than 15—creates a serious dating prob-

lem for the male Jewish student. Some date non-Jewish girls, but most date the Jewish girls in Knoxville, both high school girls and girls who work.

The problem of inter-group dating was discussed at a recent Hillel meeting. While opinions varied, there was some support for the argument that dating with non-Jews was permissible.

Intermarriage, however, found no backers.

At the last board meeting a move to change the wording of the preamble from "Orthodox" to "traditional" was tabled pending determination of whether or not the preamble of a constitution is beyond changing.

The Jewish National Fund now owns 2,100,000 dunams of land in Israel on which 250,000 people live.

Orthodoxy, Not Reform, Dominant In Knoxville

The customary dominance of Reform in the average Jewish community's synagogue picture does not hold in Knoxville, where Orthodox Heska Amuna is dominant.

Reform Temple Beth El is the older of the two synagogues, but from the standpoint of membership and affluence, Heska Amuna leads.

Membership at Beth El is about

115 heads of families, and at Heska Amuna it is about 175.

About 30 per cent of the Beth El membership also belongs to Heska Amuna, which makes for what Reform Rabbi Paul Liner calls a confusing situation. Rabbi Liner feels that contributing memberships are perfectly proper but that dual memberships confuse the children and produce an ambivalent attitude on the part of many worshippers toward Reform and Orthodoxy.

Rabbi Liner prefers a system under which there would be contributing memberships at one congregation, plus actual membership at one congregation of one's choice.

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Knoxville's Communal Sunday School Run By Reform, Orthodox, Jewish Center

Knoxville's Jewry's unique Sunday School institution, probably not paralleled anywhere else in the American Jewish community, has weathered two storms and seems likely to endure for many years.

The Knoxville Sunday School is conducted jointly by the Reform and Orthodox synagogues and the Jewish Community Center. Some persons in the partnership feel that the marriage of convenience is functioning at the expense of vital doctrinal principles, but they are in the minority.

Last fall, the question of turning the Sunday Schools back to congregations was brought up again. There were important voices speaking on behalf of that proposal but no action was taken.

A second incident really did not involve the

Sunday School setup, except indirectly. An important member of the Sunday School board took exception to the Israel flag displayed at the school assembly each Sunday.

He was able to convince the Sunday School board of the validity of his objections but when the Jewish community learned about it, there was a tremendous uproar.

A decision to remove the flag was rescinded in a few weeks, the Zionists brought in a new flag and the board member withdrew his son from Sunday School.

The Sunday School budget totals about \$1,500 annually. School teachers receive \$135 per session, as does the superintendent. The budget is supplied by the Knoxville Jewish Welfare Fund.

A Few More Boys In Knoxville Classes

The score as between boys and girls in the Jewish Educational system in Knoxville is almost even as far as Sunday school is concerned, and weighted in favor of the males in the Hebrew school.

At the Jewish Community Center Sunday school, 60 girls are enrolled as against 57 boys. At Heska Amuna's afternoon Hebrew school, about eight of the 28 students are girls. At Reform Beth El, Rabbi Paul Liner gives special Hebrew instruction for one hour a week for one girl and four boys.

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Knoxville Jewry Redeems Fund Status After Disastrous 1949 Drive

The Knoxville Jewish community redeemed itself in its 1950 Jewish Welfare Fund drive and no group is more pleased with the result than Knoxville Jewry, unless it is the United Jewish Appeal.

The UJA received \$20,000 in 1949, out of a total of \$27,000, and in 1950, the figure jumped to \$53,000 out of a total of \$78,000.

The 1949 drive was one of those events every community prefers to forget. Some of the big givers, whose contributions normally run into five figures, "took a walk."

Not so in 1950. The top gift was \$15,000, and no giver shirked. Dynamic Guilford Glazer was

chairman and he managed to enlist the cooperation of almost every important Jewish figure in Knoxville.

The UJA allocation for 1950 amounted to 80 per cent. Because of the dire needs in Israel, the full amount has already been sent in. Allocations to local and domestic organizations have not as yet been made.

In 1949, when the community fell 51,000 below the \$78,000 total of 1948, the local chapters of national organizations all refrained from asking for allocations. The Zionist Organization of America district asked no funds in 1949 and Hadassah, B'nai

B'rith and other groups followed suit. These organizations conducted separate drives that year in order to make possible a maximum allocation to the UJA.

Only three local beneficiaries of the drive, the Sunday School, the Jewish Community Center and the transient fund received allocations that year.

What Knoxville Jewry will do for the UJA in 1951 no one was willing to predict. More than \$55,000 of the 1950 pledges of \$78,000 has already been collected, a record seldom approached except in 1927 when \$102,000 was raised. That was the all-time peak for Knoxville's less than 1,000 Jewish residents.

Jewry In Knoxville Democratically Run

Knoxville is a thoroughly democratic Jewish community. There is no coincidence of wealth and presidencies of Jewish organizations and there are no barriers, social or otherwise, to the top rung in any local Jewish organization.

Dr. Maurice Konigsburg, president of Reform Temple Beth El, is an optometrist.

Jacob Corkland, president of Orthodox Heska Amuna, is a merchant.

Ben Winick, leading Zionist, president of the Southeastern district of the Zionist Organization of America, is an attorney.

Dave Liberman, president of the Jewish Community Center, is an architect.

Dave Blumberg, first vice president of District 7 of B'nai B'rith, is in the insurance field.

In the first survey of Knoxville conducted by The POST last year (NJP, Jan. 27, 1950), one report told of the comparative youth of the heads of the community's organizations. Many of the leaders are still in their early thirties and it was shown



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clearly that the community cultivates its younger persons for communal leadership.

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Just Like Good Old Days

American Jews who can recall a Jewish community center like those of a vanished era when everybody in town for one reason or another had to pay a visit there on Sundays, would have received a nostalgic thrill from a visit to the Knoxville Jewish Community Center on any Sunday in the season.

All the young girls in town manage to put in an appearance. Of course, the young bucks are on hand. In various parts of the JCC, ping pong was being played vigorously, basketball games were underway, the lounge was occupied by a happy

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group listening to the radio, while someone pounded away at a piano nearby.

A typical Sunday at the Center goes like this: in the morning, the Sunday school holds its sessions. In the afternoon, the scene outlined above occurred. In the evening, a large crowd came to see two movies, "The Vilna Legend" in Yiddish, with English sub-titles, and "A Flight to Freedom," in English.

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WOMEN'S VIEWPOINT

SPINOZA WAS EXCOMMUNICATED FOR HIGHLY PRACTICAL REASONS

By HELEN COHEN

IT WAS during my high school days. The history class was introduced to Spinoza, the great thinker and philosopher, the Jew who was excommunicated from his people because of his supposedly outrageous pantheistic view of God as being immanent in the universe.

You might say I was a bit of a chauvinist even at that date. If Spinoza was a Jew, it was good enough for me, and so I brought home a philosophy book of his to read. I recall making several running jumps into the text but it was like trying to go through a stone wall. The subject was way over my head and I might as well have been reading Greek, as far as comprehending the material was concerned. I returned the book in defeat, though with undimmed admiration for a great philosopher who came from our midst.

If I interpret Solomon Grayzel rightly in his "History of the Jews," the reason for Baruch Spinoza's excommunication from Judaism was much more prosaic and clear-cut than because of his conception of God. (And though the group action is understandable, I can't say that my admiration for the man has been lessened.)

During the Inquisition, Jews steamed out of Spain to more tolerant lands. Holland was a way station for many Marranos on their journey to Turkey, and some remained to make their home among the less fanatical Dutch. Around the year 1,600, the Marranos were permitted by the Dutch to openly observe their religion. They at once became most strict in their observance of Judaism. "After all," writes Grayzel, "these were the customs and ceremonies for the sake of which they and their forefathers for over a century had lived in constant dread of the Inquisition. Moreover, Catholicism, with which the first generation of Dutch Jews had been familiar (in their role of Marranos) since their birth, also insisted on religious piety expressed through observance."



IN THIS ENVIRONMENT, Spinoza (1632-1677) grew up in Amsterdam, showing "early promise of becoming an excellent rabbinic scholar." His study of Jewish philosophers of former times, however, led him to turn to the study of philosophy in general... Young Spinoza associated with a number of free-thinking Christian friends and teachers. Soon the Jews were horrified to note that he was not observing the Jewish ceremonial laws. There was danger in this for the newly established Jewish community, whose enemies might now point out that Judaism was fostering irreligion and disbelief in God. The Sephardi community of Amsterdam consequently placed Baruch Spinoza under the ban of excommunication."

"Spinoza did not mind," Grayzel goes on to explain, since he feels that the philosopher was an "individualist who could find no place in any organized religion."

(Of course the average life expectancy was shorter then, but would Spinoza's death at 45 be an indication of his reaction to the excommunication?)

"In the free environment of Holland he could live peacefully without being a member of any religious group. He earned his meager livelihood by grinding lenses and spent his time in writing on ethics and philosophy." (He never joined the Christian faith.)

DISCUSSING SPINOZA'S WRITINGS, Grayzel finds "ample evidence of his Jewish training and turn of mind. He wrote a book about religion which Christians liked as little as did the Jews. He denied that Jewish laws had any divine origin, and asserted that they were meant to strengthen Jewish solidarity and had, in fact, succeeded in preserving the Jewish people. He denied that the books of the Bible had actually been written by the men to whom they were ascribed and in this he was far ahead of his time. But even his purely philosophical works showed how much he had acquired from the Jewish philosophers of former times. He never questioned the unity of God and believed everything in the world showed God's presence. His very emphasis on ethics is proof of his essential Jewishness."

Although there was no formal revocation of the ban, it was originally only a local action and Jews have long since accepted Spinoza as a great Jewish philosopher. I was told that in 1932 the 300 anniversary of his birth was celebrated by world Jewry, and that the Hebrew Union College library houses probably the finest collection of his works in existence.

Mixed Marriages Rising In Ontario

TORONTO (WNS) — Mixed marriages among Jews are steadily increasing in the province of Ontario with a ratio having reached a point well beyond eight per cent, according to a report appearing in "Saturday Night," a weekly publication.

The report states that two-thirds of the mixed marriages involved Jewish men. The author of the report explains this development by pointing out that men in their daily contacts have wider opportunities to meet Christian women, whereas the life of Jewish girls is generally confined to Jewish contacts.

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• Mrs. M. L. Tatar, 4706 N. Troy, Chicago, writes:

I would like to know the origin of my maiden name, Clubman, originally Klopman. My father came from Poland.

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• Mrs. Herman I. Gross, 2281 Lakewood Ave., Lima, O., writes:

Please tell me about my mother's maiden name, Maccoby. I've been told the family contains great scholars and rabbis, also that my mother had been called "Der Kamenitzer Magid."

MACCODY was the family name of the celebrated Jewish preacher Chaim Zundel (1856-1916), known as "The Magid of Kamenetz Litowsk." He was a native of Kobryn and died in London, where it was said of him that "he did not have an equal in all the dispersion of Israel." The name is a vocalization of the 4 Hebrew initials of the Psalm verse "Mi Kamokha B'elilim Adonai (Who is like you among the gods, o Lord). It is an allusion to the royal dynasty of the Maccabees which ruled Israel before the destruction of the Second Temple.

If you don't know what YOUR name means, it's easy to find out. Just drop a note to Mr. Pearlroth, care of The Post. Be sure to include something about your family history in your query.

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1 cup stewed tomatoes	2 tablespoons fat
2 medium onions, cut in shreds	½ cup uncooked rice

Place meat cubes in pot, add soup stock, tomatoes, one of the onions, salt and pepper and Sauce. Bring to boiling point, let simmer 10 minutes. Heat fat in frying pan, add the other onion and the uncooked rice, let brown slightly. Add browned onion and rice to meat mixture, turn all into a greased casserole, and let bake at 375 degrees 40 minutes or until rice is tender.

CASSEROLE OF MEAT AND VEGETABLES

2 tablespoons fat	1 cup soup stock or gravy
1 onion, sliced	1 cup cooked rice
½ cup cooked carrots, diced	1 cup stewed tomatoes
¼ cup diced celery	salt and pepper
1½ cups cooked meat, cut in ½-inch cubes	2 tablespoons chopped parsley

Heat fat in frying pan, add onion slices and let brown. Add remaining ingredients, mix well, turn into a greased casserole, and let bake at 425 degrees 15 minutes or until mixture bubbles.

STUFFED GREEN PEPPERS

6 green peppers	salt and pepper
1½ cups ground cooked meat	1 egg, if desired
¾ cup soft bread crumbs	1 tablespoon melted fat
or cooked rice	½ onion, chopped fine

Cut off stem end of peppers, and remove inner fibers and seeds. Scald peppers in boiling water for 3 or 4 minutes, and drain. Combine remaining ingredients, and fill peppers with the mixture. Place peppers upright in a greased pan, and bake in oven at 350 degrees until peppers are tender and meat is browned. Baste occasionally with melted fat diluted with 3 or 4 parts hot water.

Cost of Living Studied In Israel

National Jewish Post

JERUSALEM—The Israel Bureau of Standards began a survey this week of the standard of living of 1,000 representative Israeli families.

The study is being made in connection with preparation of a new cost of living index. The survey completed similar studies made last August.

The Bureau is continuing to tabulate material collected in the August poll and will publish a report on changes in the standard of living between 1939 and 1950.

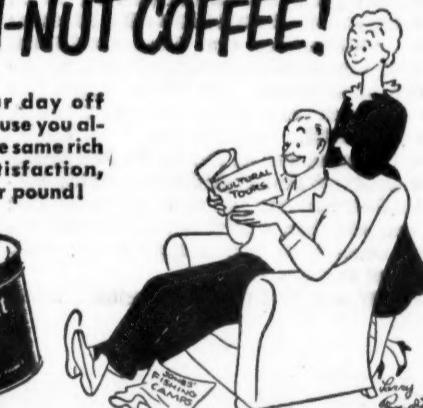
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Editorial Page

The Unyielding Orthodox Rabbi Is A Boogey

THERE IS no more inaccurate picture in the American Jewish community than the one of the Orthodox rabbi in the United States, and no poorer public relations job than the one that has produced that picture.

If a survey could be made and a poll taken of the average American Jew's attitude toward the Orthodox rabbi, it would not be too far off from the results of a similar hypothetical poll of non-Jews on the same subject.

According to the hypothetical poll, the Orthodox rabbi would be a long-bearded Jew, well past 50, with a prejudiced view of the younger generation. He would be a strait-laced, unbending, harsh taskmaster. There would be little of the positive in his attitudes and most of the characterizations would show an individual who is against almost everything.

Yet the real Orthodox rabbi is more of a saint than a tyrant. He suffers abuse from all sides. Like his colleagues in the Reform and Conservative wings, he is a frustrated man but he is more tolerant than the winds and as democratic as the grass. When he lights a fire, it is never to burn a book written by a Reconstructionist.

This analysis is more or less a preface to a statement on the observance of the Sabbath by Rabbi Oscar Z. Fazman, president of the Hebrew Theological College of Chicago, a seminary for training Orthodox rabbis. Here are no left and right wing Zionists fighting one another; here is no American Jewish Committee man slugging it out with an official of the American Jewish Congress. No, here is a reasoned position stated in good pedagogical and psychological sense. Here is what Rabbi Fazman has to say:

"It is widely argued that the modern scene does not permit the proper observance of the Sabbath. Nobody can deny that the social and economic factors of our civilization create tremendous difficulties for the Sabbath observer.

"Still, in almost every business or profession a certain number keep the Sabbath very strictly. Such people are the most potent argument against the claim that it is absolutely impossible to earn a livelihood and remain a Sabbath observer. Again, the vast majority

of Jewish housewives can observe the Sabbath without any great hardship, even though their husbands may have difficulties in observing it. Finally, let us remember that every Sabbath affords its own mitzvah, so that the violation of even twenty in succession does not mean that one may disregard observance of the twenty-first, if he has an opportunity to keep that one. In this connection, American Jews should be reminded time and again that every instance of violation is a separate transgression, so that working in a business on the Sabbath does not automatically allow one to smoke cigarettes on that day.

"The person who feels that he cannot attend every Sabbath service in the Synagogue should, nevertheless, attend as many as possible. From a strictly legal viewpoint, it has been argued with a measure of apparent justification that the businessman who attends synagogue services on Saturday morning and goes to his shop Saturday afternoon, has, nevertheless, at least protected himself against the transgressions he might have committed during those morning hours. In the last analysis every Jewish man and woman knows in his own heart how much of the Sabbath he violates needlessly and how many forbidden things he can avoid doing. Above all, even people who feel compelled to do some work on the Sabbath must strive to keep its atmosphere in their homes.

"Let there be Licht-Benschen and Kiddush, Sabbath foods and Sabbath Zemiroth in every Jewish home. Let there be no laundering and scrubbing of floors, no smoking and no letter-writing, no trips that involve forbidden traveling—and at least a minimum recognition of the traditional Sabbath will be impressed upon the minds of the children.

"American Jews have not done nearly so much as they might to safeguard the integrity of this precious heritage. With a readiness to make sacrifices on behalf of an ideal, a greater proportion of the Jewish people in America could succeed in becoming observers of this cornerstone tradition in Israel. The Sabbath summons all of us to the grandeur of spirit it generously bestows. We should strive with every fiber of our being to accept its invitation."

THE EDITORS CHAIR

OVER IN A CITY in West Virginia, which we will leave unnamed, I attended a Zionist Organization of America meeting at which the speaker was a wealthy physician who had gone to Israel to live and serve. He had contributed more than his medical skill—medical equipment for hospitals running into thousands of dollars, plus liberal and courageous gifts to many other Israeli agencies.

I tell you about this because the following incident points up the deep interest and concern in the forthcoming Israel bond drive.

The doctor was a thorough-going hater of socialism, and of the socialist experiment in Israel, of the present Israel Government, and the head of the present government. All of these distastes were his privilege, and since he was trying to make an honest report on his feelings about Israel, I could not take exception to his remarks even though I didn't like them. But when he cast a slur upon the projected bond drive on a basis which it seemed to me was not warranted, I could not sit by calmly, and if only out of friendship for Sam Rothberg and Julian Venezky, I felt constrained to rise to challenge the doctor.

But there was no need for my concern. Others there let him have it, and before they were finished with him, he was having a hard time. If anything, the bond drive came out stronger and with greater support than it might have obtained if the incident had not occurred.

The incident was a convincing argument to me that the American Jewish community is solidly behind the bond sale.

About six months ago a group of Jewish professionals more or less for the fun of it were setting down their estimates on how much in bonds would be bought in the first year (The drive is scheduled on a three-year basis). I was bullish, and put down \$250,000,000, and I am even more bullish today than I was then. I am always prone to being carried away by my feelings, but I have had to be convinced the hard way on the bond sale. The progress made to date by the bond sale, especially in creating a favorable climate in

the U. S. Jewish community, has been nothing less than amazing.

A year ago I would not have thought that we would be as far along as we are today in relationship to this tremendous undertaking. Barring unforeseen difficulties, the drive seems to be whipping up the kind of support that the United Jewish Appeal got in 1948, the year of the establishment of the Jewish State, or that the Haganah was able to enlist when the state was under attack.

I HAVE BEEN invited to serve as a sponsor for the Birthday Dinner honoring the 70th birthday of Dr. Mordecai M. Kaplan. The honorary chairman is Simon H. Rifkind, and of course I'm delighted to have been asked to join in paying tribute to Dr. Kaplan. In his letter to me, Judge Rifkind writes as precise a description of Dr. Kaplan's work and influence in the spiritual field as I could do, were I really to try so I'll let you read what he says:

"The permanent significance of Dr. Kaplan's teachings and writings may not be fully appreciated for many years to come. Already, however, his contribution to American Judaism has been recognized as unique and his thinking is reflected in every sphere of Jewish living. Because he has dedicated his powers of mind and spirit to creative Jewish endeavor and because he has consecrated his life to Jewish spiritual survival, his influence extends wherever Jewish communities exist."

Gallob's Announce Birth of Son

INDIANAPOLIS — Mr. and Mrs. Ben Gallob announced the birth this week of a boy, Joel Avrom, their first child. Gallob is managing editor of The POST.

Gallob at the same time announced postponement of his resignation as managing editor until the end of February.

Some 20,000 Jewish widows have arrived in Israel since its establishment as a State, Mrs. Beba Idelson, member of the Israel Parliament and secretary of the Working Women's Council of Israel, told a news conference in London.

Portion of the Week

MISHPATIM

PARSHAS Mishpatim, Exodus 21.1-24.18; Haphtaroth, Jeremiah 34.8-22; 33, 25-26. Laws and ordinances are dealt with in this portion of the week; laws pertaining to a servant, personal injuries, crimes against parents; kidnapping, and equal measures in

judging are expressed in the famous statement:

"Eye for an eye, tooth for tooth." In this portion we have the beginning of the legislation of law and order for the future Jewish state and for the life that they began now, as a free people, a nation on its own. We find intricate statements as to offences against property through neglect or through an animal, injuries caused by a beast, damage by cattle or fire, and laws of safe-keeping.

A particular portion is devoted to moral offenses, to seduction, sodomy, polytheism and oppression of the weak. Witchcraft is regarded as an abomination in the household of Israel. Laws pertaining to loans and pledges, truth in justice and judgement, impartiality, even love of the enemy are codified. The Sabbath day and the Sabbath Year are again sanctified and the Covenant with God pertaining all

these commandments are ratified. The freeing of the bondsman after six years of service is discussed by Jeremiah in the Haphtaroth and the punishment that will be Israel's portion when they violate this ancient law. The Babylonians will then through fire, sword and enslavement avenge the violation of the Covenant that Israel has made with her God.

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ROBERT GOLDBERG
City Editor

Friday, February 2, 1951

Calendar

Purim	March 22
Passover, First day	Apr. 21
Passover, Eighth day	Apr. 28
Lag B'Omer	May 24
Shevuot, First day	June 19
Tisha B'Av	Aug. 11
Rosh Chodesh Ellul	Sept. 2
Rosh Hashonah, First day	Oct. 1
Yom Kippur	Oct. 10

We Have Our Cake And Eat It, Too

THE question of whether or not national Jewish organizations should participate in the All-American Conference Against Communism—which the American Jewish Committee has joined and which the American Jewish Congress, whether invited to join or not, would not join and refuses to recognize as a force for good—is a delicate one.

There is right on both sides of the argument. The contention of Rabbi S. Andhil Fineberg of the AJCommittee that Jews should not prejudice organizations which might help the progress of democracy, but rather should join them and work from within towards that end, is perfectly valid.

And the argument of Dr. David Petegorsky of the Congress that organizations which indicate by their makeup and their sentiment that they are less than wholeheartedly behind the highest concept of democratic development—that is not any less valid.

The easy answer for this editorialist would

be to either ignore the subject altogether, or to say how nice it is that we can both have our cake and eat it too. On the one hand, the Committee stays in, and on the other the Congress stays out.

For the time being, The POST will concede the edge to the American Jewish Congress, but this is not to say in any way that the action of the Committee was not proper to the last degree.

Until the All-American Conference shows that it is reactionary beyond all saving, then the Committee should stay in as an affiliated member. The Committee has a responsibility to watch the developing movement and to seek to stop from the inside any tendency towards reaction in the fight against Communism.

If and when it becomes clear that the All-American Conference has denied democratic principles and turned toward fascism and the Committee would refuse to withdraw—that would be another question altogether.

Confused Minds

EWISH HISTORIANS studying the American Jewish community of the mid-twentieth century should include in their analysis of the confusion in the Jewish community the letter in The Jan. 26 POST from Pi Lambda Phi fraternity.

The fraternity's chapter at the University of Indiana is all-Jewish. It has never had a non-Jewish member. Yet it refuses to join the Indiana University Hillel House as a group because the fraternity's national constitution says that it is non-sectarian.

Even nationally, Pi Lambda Phi is 99 percent Jewish, but that has no bearing on the situation at Indiana U., where the chapter refuses as a group to participate in Jewish activities.

(Everything happens to the Jews. The

Jews are like everybody else except more so. A similar group of any other denomination would have no problem at all.)

We applaud—and this is written without levity—Pi Lambda Phi for not barring members on the basis of color or creed. If the time should ever come when that fraternity's composition is such that to follow Jewish practices would be an imposition on the religious feelings of a significant portion of the house membership, or even a minority, then we would be as perplexed on what to do as is Pi Lambda Phi. But at present there is no problem, except the one created by confused minds. Quit the kidding boys; you're Jewish, and the sooner you recognize it, the better for all concerned.

FRANK REPORTS FROM ISRAEL

Israel Learning Right Way
To Persuade U.S. Jews To Come

By M. Z. FRANK

JERUSALEM—I have been making many trips in this country and I have only told you about some of them so far. Thus, recently, I accompanied Pinhas Lublanker, the new Minister of Food and Agriculture, on a two-day tour of inspection of the important installations of the Ministry in the northern part of the country. The biggest thrill was Cesarea, the port that King Herod once built in honor of Caesar and which is now to become Israel's leading fishing port. It was just as thrilling to take a ride on a new Danish-made fishing boat in the Haifa Bay and see that beautiful city from the sea.

As we looked up at the Carmel mountains on which Haifa is perched, I recalled that on Feb. 11, 1949 I had been here last, on that same sea looking up at that same mountain. I was then on a motor launch the British had once used to chase "illegal" ships. On Feb. 11, 1949, it was decked out in flowers **FRANK** and bunting and went to welcome the last ship that brought the Jews from Cyprus to Israel. Abba Hushi, who may become Mayor of Haifa by the time these lines see print, was then my host and had invited me to join him on that launch. That time—it was in the morning of Feb. 11—Abba Hushi pointed to the empty spaces on the Carmel and said to me, "We're going to have a million Jews over there someday."



THIS TIME I TURNED to Pinhas Lublanker and said, "Are you ever going to have a million Jews there?" He said, "There is enough room, but where do we get them from? Unless you American Jews come here."

"That's easy," I said to him. "All you have to do is scold them and they'll come scampering."

He smiled. He got the point all right. They are beginning to realize here that they can't get very far with American Jews by scolding them. In fact, they have already realized that they can't get very far with their own people by scolding them, and the tone has changed.

Yes, speaking of American Jews coming here, I finally went up to Solelim where the boys and girls of Plugat Aliyah are settled. "God help me if I don't take you there this time," Yitzhak Kubowitzki said to me.

SOME OF YOU may recall that when I was in Israel in 1949, Kubowitzki, director of the General Zionist Constructive Fund took me to see their projects but missed out Plugat Aliyah which was then situated in Raanana pending permanent settlement in the Galilee. I felt pretty much annoyed and he heard about it—or rather read about it—in this space.

This time he ran into me in Jerusalem and invited me to see again the places I had seen two years ago. We took two trips; one north and one south. We saw Magdil again when Benjamin Browdy, president of the Zionist Organization of America, and Abraham Redelheim, chairman of the chalutz commission set up by the ZOA and Hadassah, are planning something it is high time they started carrying out. Redelheim is right. Magdil is the ideal place for what he plans and what he plans is very good, but why don't they get going?

We were in Nitzanim by the southern sea where I went with Dr. Israel Goldstein when the prisoners came back from Egypt and we saw the colony now moved up from another place with better soil and the place where the old kibbutz once was, among the sand dunes, turned into a beautiful educational institution—all in such a short time, between February, 1949 and November, 1950.

We saw Migdal Gad where the General Zionists are planning some new institution and we saw

names Har Maggido (Mount Megiddo) shows it was an army center (Megiddo comes from the same root as Gdud). And that mountain over there, the Morah, which means teacher or instructor, used to be the signpost for all the caravans crossing Palestine from Syria to Egypt and back. You can see it from every side once you get into this Valley...

And so on. It is the best explanation I ever had in this country.

IN THE MIDDLE of Shlomo's talk which kept us spellbound, I turned to my wife and said quietly, "I ought to write about it in The POST, just to make Joe Greenleaf feel happy."

Shlomo Dominitz is Joe Greenleaf's favorite—Joe's and Jacqueline Torczyner's, to be exact. Both asked me to deliver a message to Shlomo. Nearly three months passed and I did not even know where to look for him. Then I ran into Kubowitzki in Jerusalem, accepted his invitation to tour some of the places I saw two years ago and discovered that Shlomo was the driver. And the station wagon I suppose is the one that I heard mentioned at the meetings of the Manhattan Region of the ZOA.

During my two day trip with Kubowitzki in Shlomo's station wagon, I had my wife take notes—on magdil, on the other places. She went to Nathanya for the day with the Josephs, so I'll wait until we can compare notes to describe the tour. All I can tell you in conclusion is that Kubowitzki has a much finer office now than the one he had in the hostel on Basel Street when I saw him last. This time the office of the KMK is in the classy Pales Building on Mughrabi Square, Tel Aviv's Times Square.

Army Or Jail—
Israeli Take Jail

National Jewish Post
TEL AVIV—Avraham Bek and Nissan Bek, 24, twin brothers, chose jail sentences last week in preference to army service.

The Magistrate's court handed down nine months terms for each of the twins on charges of failing to register for military service.

The court rejected their plea that they were Polish citizens and had intended to return to Poland. The prosecution noted that they had been in Israel 6 years and had not made any moves during that time to join the Polish forces.

An offer of much lighter sentences, with suspension, if they would accept military service, was turned down by the twins.

First Hillel Home
Dedicated In Toronto

TORONTO (NJP)—The first permanent home of the five-year-old Hillel Foundation at the University of Toronto has been formally dedicated.

The foundation, directed by Rabbi Aaron M. Kamerling, was able to buy and furnish an 18-room house near the campus with funds provided by individual research discovered the stables of King Solomon's army. The very B'nai B'rith.

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INSISTS LIBERAL CONGREGATIONS IN ISRAEL ARE DISCRIMINATION VICTIMS

• Editor, National Jewish Post:

It is amazing to see how much liberals, the mistake of lesser luminaries like Rabbi Katz, condescend and transfer the purely problem of religious liberalism in and "Conservatism" to another Israel. The latest exercise in this land and to judge the presence direction by Rabbi M. C. Katz of those categories by such surfaces as to charge "Big Lie" techniques to those who dare criticize it in The POST, just to make Joe Greenleaf feel happy."

But the battle lines are drawn quite differently. Neither the dietary laws nor the use of the Hebrew language present a controversial topic in a Jewish State while organs are not installed chiefly because there is no money to pay for them. What remains are the things that are of the essence in the movement, or movements, of liberal Judaism.

There is, for instance, the great issue of liberal versus literal interpretation of Jewish traditional law and lore. There is the issue of form plus content versus form irrespective of content. There is the issue of a world-open type of religion who is aware of changing needs and modes of expression in changing times and circumstances versus a narrow post-medievalism whose prime wisdom consists in clinging to a legion of "don'ts" while neglecting the most pressing duties of social action.

When the undersigned, traveling prior to the outbreak of World War II in what was then the British Mandate of Palestine, met there the late Rabbi Dienemann, he found him visiting liberal Jewish congregations on behalf of the World Union for Progressive Judaism.

There existed then three such congregations, one each in Jerusalem, Tel Aviv and Haifa, headed by Rabbis Wilhelm, Rosenberg and Elk. As far as I know, all three congregations are still in existence although Rabbi Wilhelm two years ago left for Stockholm, where the post of Chief Rabbi of Sweden had been offered to him.

The irony is that in Sweden he can exercise all the rabbinical functions including those pertaining to personal status, such as marriage, divorce, etc., which he was barred from exercising while in Jerusalem. About Rabbi Rosenberg's congregation, I have not heard recently, but I do know that Rabbi Elk's congregation in Haifa is flourishing and that it forms an integral part of the religious educational life of that city. I trust that Rabbi Leo Baeck, president of the World Union for Progressive Judaism, can give more detailed information about all this. Now, we are further told by Rabbi Katz and others, yes, these congregations exist, but actually they are Orthodox institutions.

In other words, there is no difference between the Gaon of Wilna and Leo Baeck. If so, why is it that the rabbis of these congregations are denied the right to exercise essential rabbinical functions? I am sure the men around the Chief Rabbi in Jerusalem know what they are doing. They prefer atheists to

The few liberal Jewish congregations in Israel have done valiant battle on these and related issues with pitifully insufficient means. They have done so in the face of stubborn opposition from the entrenched guardians of orthodoxy as well as of derisive scorn from confirmed atheists. By their activities, they may help develop in Israel a religious center which can be meaningful not only to non-orthodox Jews in the country but also to the masses of Jews in the Diaspora. They deserve the support of all branches of liberal Judaism in America.

WERNER J. CAHNMAN

New York

An announcement from the Israel Office of Information indicating Israel's rapid economic expansion revealed that sale of electricity increased by 21,298,000 kilowatt hours between the March-April and July-August periods.

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Maimon Asserts Modern State Can Be Built On Jewish Law

National Jewish Post

NEW YORK—Rabbi Judah L. Maimon, controversial leader of the Religious Bloc in Israel, said here last week he was "firmly convinced it is perfectly possible to conduct a modern state in full accordance with Jewish Law."

The famous religious leader, who is Minister of Religions, said that modern conditions required the establishment of an authoritative body, similar to the Sanhedrin (Jewish Supreme Law Court).

Rabbi Maimon said it would be the responsibility of such a central body to study Jewish Law in the light of modern needs and that such a body would be composed of rabbis living in Israel.

The question of reconstitution of the Sanhedrin **MAIMON** has been widely debated virtually since the re-birth of Israel, with American rabbinical opinion sharply divided. Reform leaders have denounced the proposal, and the Rabbinical Council, representing the American-trained Orthodox rabbis, has vigorously supported it.

MORE DATA

Rabbi Maimon offered some data for the confused picture of Jewish observance in Israel. He estimated that 65 to 75 per cent of Israel Jews were religious.

He said that his Ministry during the last High Holy Days conducted a survey in Tel Aviv and found that of the 200,000 inhabitants of that city, 108,000 had attended services.

Touching on charges of theocracy fired repeatedly at the Orthodox rabbinate in Israel, Rabbi Maimon insisted that "no one in Israel even thinks of forcing religious beliefs or practices upon any individual; on the contrary, we want to make sure that no one will force the religious elements to violate their principles and way of life."

COMPLETE FREEDOM

Rabbi Maimon, who is in charge of the Christian, Moslem and Jewish religious communities in Israel, pledged "complete freedom of religious belief and practice to all creeds in the new state."

The famous rabbinical scholar made his comments at a press conference last week at the start of a four-week speaking tour under auspices of the Mizrachi (religious Zionists) Organization

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Heschel's New Book Heads JPS 1951 List

PHILADELPHIA—"Man is Not Alone" by Prof. Abraham Heschel, will lead the list of nine books to be published by the Jewish Publication Society during the current calendar year.

"Stories and Fantasies" by Emil Bernard Cohn will be published in March and "American Jewry and the Civil War" by Dr. Bertram W. Korn in May. "Room for a Son" by Robert D. Abrams will be issued in June.

Other titles scheduled include "Early American Jewry," by Dr. Jacob R. Marcus; American Jewish Yearbook, Vol. 53; "Judaism and Modern Man" by Will Herberg and a two-volume "Social and Religious History of the Jews" by Salo W. Baron.

of America.

He said that the Israel Government's pledge of "freedom of religion, conscience, education and culture" had been "faithfully fulfilled."

"In the name of my Government, we will do everything possible to secure the rights of all religious groups in Israel in order that every inhabitant of the land, regardless of his genetic origin, should feel completely equal as citizens in Israel."

U.S. Jews Urged Aid Synagogues In Israel

National Jewish Post

NEW YORK—Rabbi Judah L. Maimon, Minister of Religions in Israel, said last week that if American Jewry contributed \$5,000 toward the establishment of a synagogue in each of the 300 new colonies now being developed in Israel, the rest of the cost would be borne by Israeli sources.

Rabbi Maimon, a leader of the Israel Religious Bloc and of the Israel Mizrahi (religious Zionist) party, made the proposal at the third annual midwinter conference of the Rabbinical Council of America. The Rabbinical Council is made up of American-trained Orthodox rabbis.

Rabbi Maimon suggested that each synagogue bear the name of the donor community or the name of some community destroyed in Europe during the Nazi terror.

He said that the Orthodox Jewish community of Newark, N.J., had already made the first contribution for the synagogue-aid project.

Hate Peddler Calls ADL Bigger Threat Than Reds

WASHINGTON (WNS)—Joseph P. Kampu, notorious anti-Semite who served a prison term for contempt of Congress, declared here that the B'nai B'rith Anti-Defamation League constituted a greater menace to the country than communism.

He made the assertion at the Woman's Patriotic Conference on National Defense in which 34 large national women's organizations were alleged to have participated. Among the listed organizations was the Women's Auxiliary of the Jewish War Veterans. One of the speakers was Rabbi Benjamin Schultz, national director of the American Jewish League Against Communism.

Two Years' Services Set For Bar Mitzvah

MINNEAPOLIS—The Minnesota Rabbinical Association has voted that Bar Mitzvah candidates must attend congregational Sabbath services for two years prior to the ceremony.

The American Jewish World, local Anglo-Jewish Weekly, said that the vote was unanimous.

N.Y. CITY BOARD RECOGNIZES SABBATH IN BARTON CONTRACT

NEW YORK—The first formal recognition of Jewish Sabbath observance by the New York City Board of Transportation was received this week.

Several months ago, bids were submitted by various firms for retail space at the Grand Central Station end of the 42nd Street shuttle line of the IRT subway.

Considerable pressure was brought to bear against giving the award to Barton's because of that candy-maker's Sabbath observance policy, which it was asserted would "diminish the city's returns."

After hearing the evidence submitted by the competitors, the board ruled that the Sabbath policy would not "affect the revenue to be derived from this location" and gave Barton's the contract. The ruling was believed to be the first of its kind ever made by a New York city department.

YOU HELP THE POST WHEN YOU MENTION THE POST

Dr. Davis Writes Jewish History

NEW YORK—"The Shaping of American Judaism: The Historical School in the Nineteenth Century," by Dr. Moshe Davis was published this week.

Written in Hebrew, the book is the first American Jewish history in that language for distribution to Jewish communities throughout the world. Dr. Davis is dean of the Teachers Institute and Seminary College of Jewish Studies at the Jewish Theological Seminary of America.

JERUSALEM—The Ministry of Health is expected soon to start building a modern laboratory in Jerusalem that will produce sufficient quantities of anti-tuberculosis vaccine for Israel and the entire Middle East.

Brandeis Cagers Defeat New Hampshire For First Win

National Jewish Post

WALTHAM, Mass.—Marking up two sports firsts, the Brandeis University freshmen basketball team has won an impressive victory over the University of New Hampshire Wildcats. The fast-moving game was the first defeat for the New Hampshire frosh and the initial victory for the Brandeis quintet, now half way in their first basketball schedule.

It was the Judges' best game to date. After breaking a three-point deadlock in the opening minutes, the Brandeis players maintained a fairly comfortable margin for the entire game. The game ended finally in a score of 73-67.

At the game's opening, Coach Harry Stein sent in Sid Goldfader of Worcester, hero of the Helmrich of Bronx, N. Y.

Miami First City To Adopt Pre-Campaign Pact With UJA

MIAMI, Fla.—Miami, the first Jewish community to adopt a pre-campaign budget formula for the 1951 United Jewish Appeal, will be the host to the national inaugural conference which will launch the national campaign.

The conference will be held at the Saxony Hotel in Miami Beach, Feb. 16-18. The goal for 1951 is more than \$203,000,000.

The Jewish Floridian reported that the local formula was settled upon after a series of meetings between leaders of the 1951 Miami Combined Jewish Appeal and representatives of the United Jewish Appeal.

The Miami Jewish weekly reported that the UJA will receive 57.8 per cent of the first million dollars collected in the local drive, after deduction of \$215,300, a figure the weekly said was for "covering dues."

After deduction of local expenses, local federation administration and campaign costs, \$87,500 will go to local, national and overseas agencies. The rest of the campaign goal of \$1,470,570 will be divided like the first million.

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